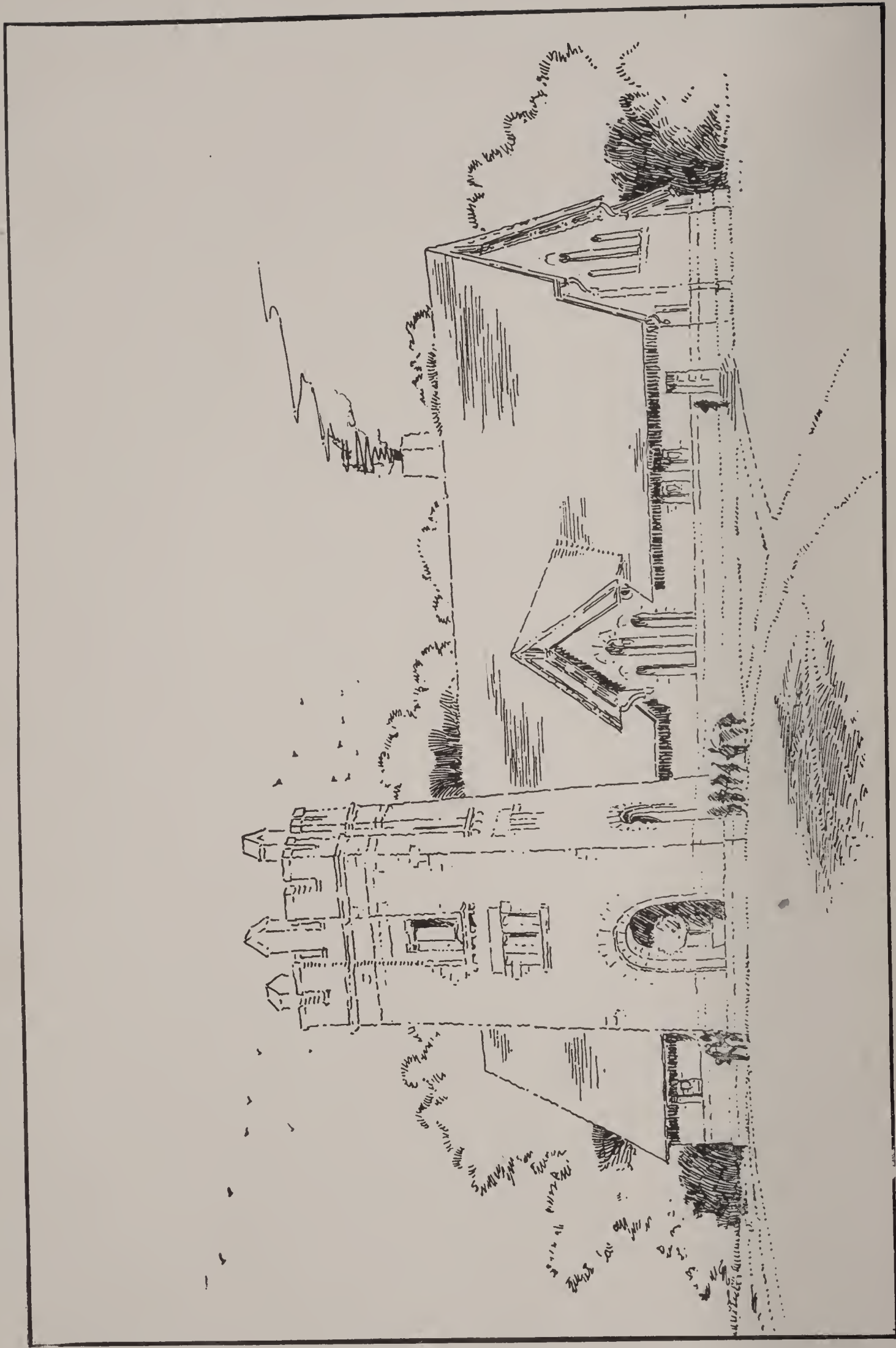


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OGDEN MEMORIAL CHURCH—BUILT 1904

CENTENNIAL
OF
The Village Church in Chatham
KNOWN AS
The Ogden Memorial

Presbyterian Church

CHATHAM, NEW JERSEY

ROBERT A. BIGGERSTAFF
MINISTER

Chatham, N.J. Ogden Memorial Presbyterian Church



*"Oh how great is thy goodness
which thou hast laid up
for them that fear thee,
which thou hast wrought for
them that take refuge in thee,
Before the sons of men."*

1823

1923

BX9211
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Gift
Edward H. Howard
S. 16, 1924

FOREWORD

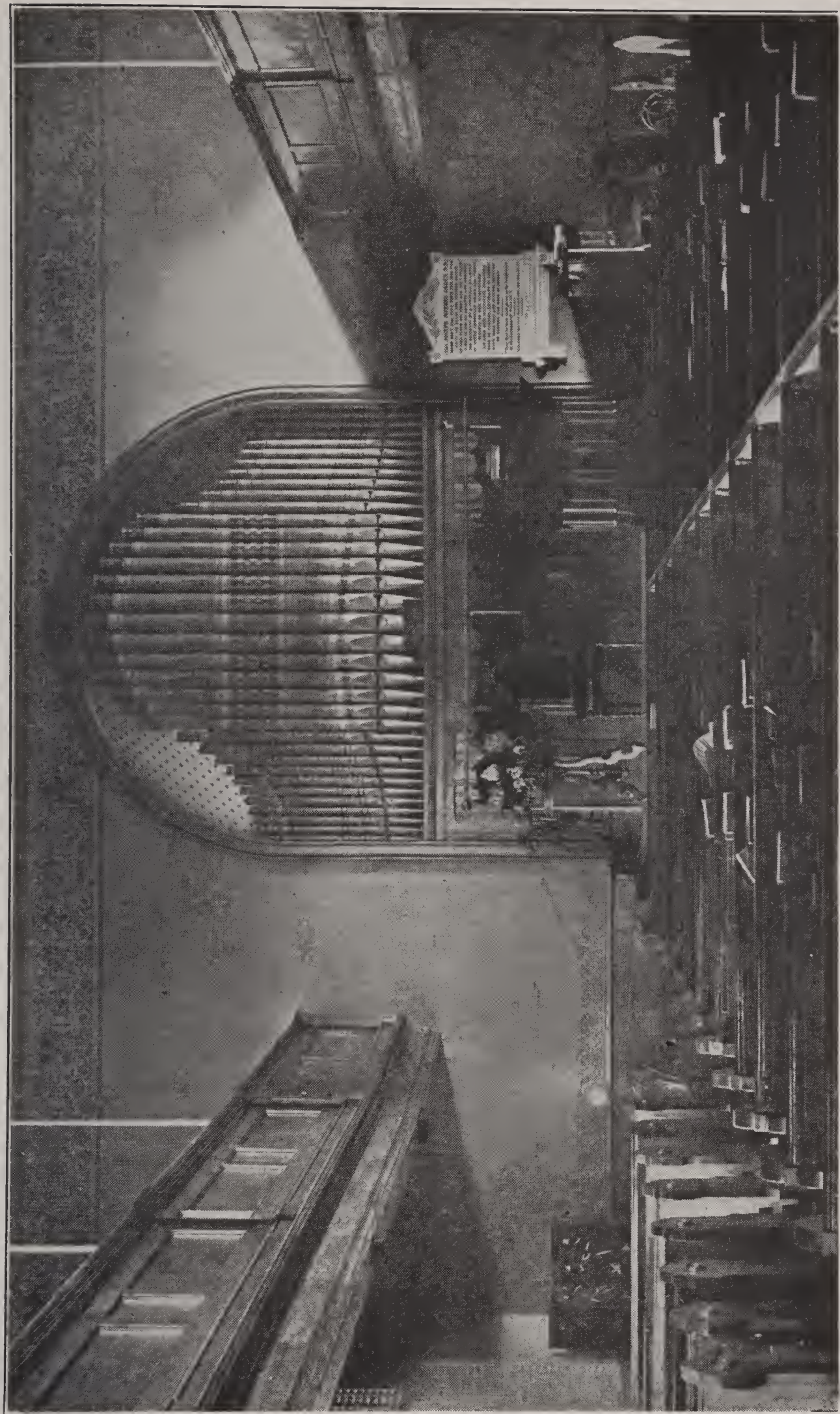
THE Session of the Ogden Memorial Church at its meeting held November 20, 1922, took note of the Centennial of our Church which would be in October 1923, and voted that we have a celebration of an appropriate kind, and elected a Committee on Centennial Celebration as follows: Henry D. Ogden, Mrs. R. H. Allen, Mrs. Henry T. Berry, Mrs. C. M. Bross, Mrs. Benjamin C. Benedict, Mrs. Rufus Keisler, Jr., Mrs. F. Irvin Krauss, Guy Minton, Edward H. Lum, Arthur A. Richmond, David Falconer, Addison Day, Homer J. Diefendorf, Jotham Condit, Herbert T. Strong, and Raymond Trowbridge.

The above committee met on January 8, 1923, and elected Henry D. Ogden, Chairman; Homer J. Diefendorf, Vice-Chairman, and Edward H. Lum, Secretary. The following sub-committees were elected: Committee on Church History and Publication, Edward H. Lum and Guy Minton; Committee on Pageant, Herbert T. Strong, with power to choose such others as he may wish; Committee on Musical Service, Homer J. Diefendorf and Mrs. Henry T. Berry; Reception Committee, Mrs. Rufus Keisler, Jr., Mrs. Benjamin C. Benedict, Mrs. C. M. Bross and Mrs. R. H. Allen; Committee on Decoration, David Falconer and Raymond Trowbridge; Committee on Finance, Arthur A. Richmond, with power to add to the Committee his associates; Committee on Young People's Night, Raymond Trowbridge, with power to add Sherman A. Geer, Mrs. Leslie Schroeder, Mrs. Robert A. Biggerstaff and Mrs. C. Norman Miller from the Church.

EDWARD H. LUM, *Editor.*



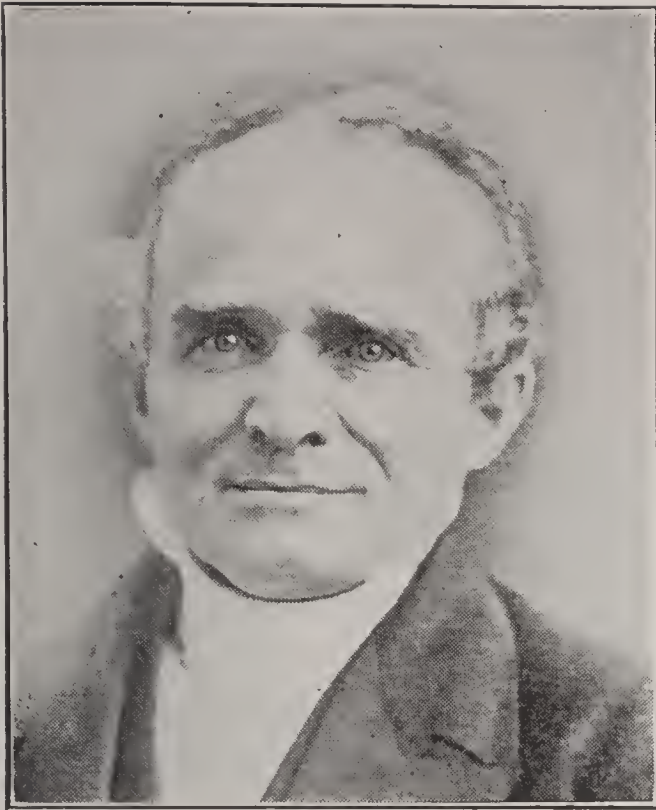
PRESBYTERIAN CHURCH—BUILT 1832



INTERIOR OLD CHURCH—BUILT 1832

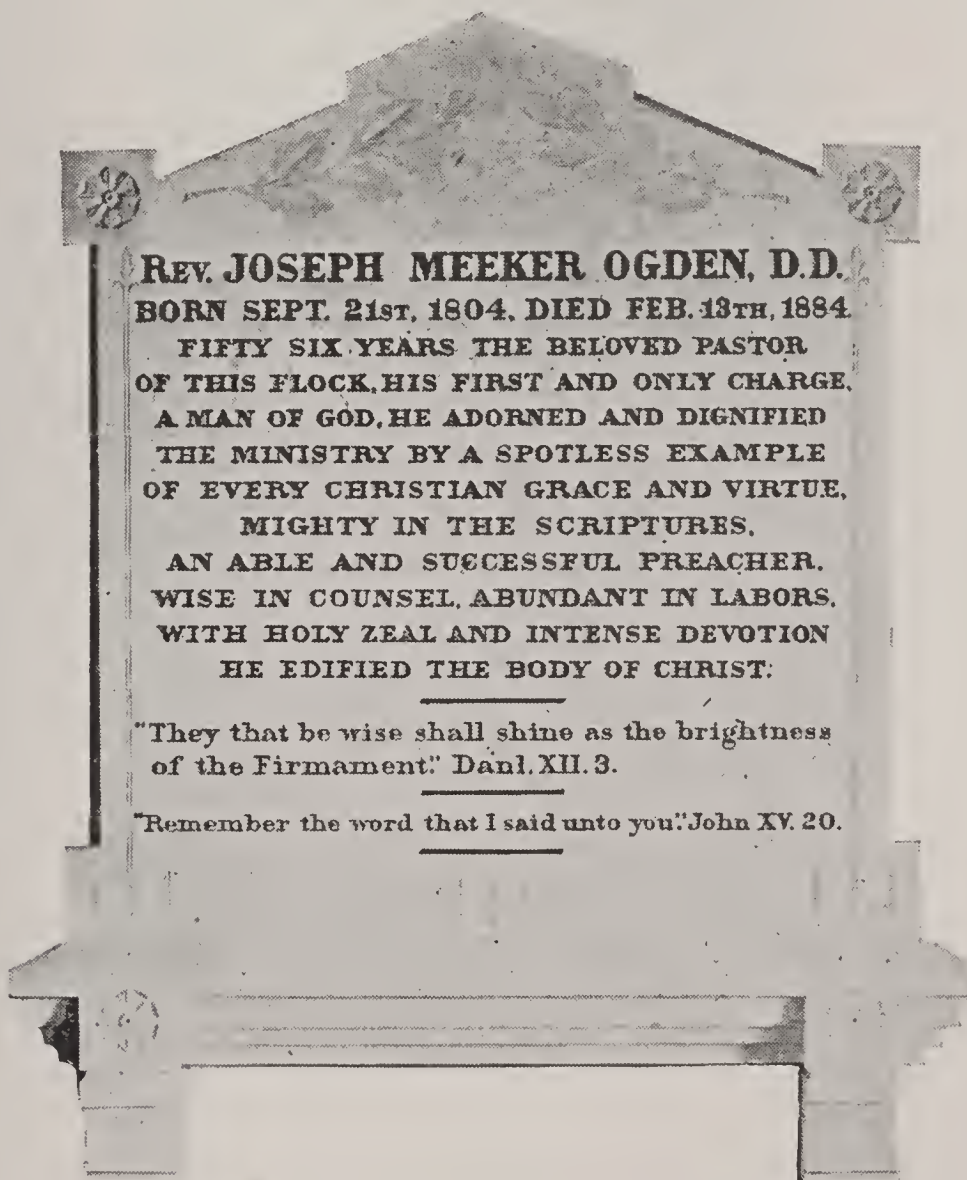
LIST OF PASTORS FROM ORGANIZATION

Rev. Joseph M. Ogden, D. D.....	1828-1873
Rev. Alfred V. C. Johnson.....	1873-1877
Rev. William F. Anderson.....	1879-1881
Rev. James B. Beaumont.....	1882-1891
Rev. Edward P. Gardner, D. D.....	1891-1904
Rev. John Macnaughtan, D. D.....	1904-1915
Rev. John Warner Moore.....	1916-1917
Rev. Burleigh E. Cruikshank.....	1918-1920
Rev. Robert A. Biggerstaff.....	1921-



REV. JOSEPH MEEKER OGDEN, D. D., was born Sept. 21, 1804, in Elizabeth, N. J. He was graduated from Princeton College in 1823, receiving degree of A. B. He also received degree of A. M. in 1826, and from Princeton Theological Seminary the same year the degree of D. B. He received the degree of D. D. from Princeton University in 1860. After his graduation from Princeton Theological Seminary Mr. Ogden spent a year in missionary work in the Wyoming, Pa., Valley, traveling about on horseback, and then came to Chatham where he held his first and

only pastorate, and where he continued to live until his death. The tablet erected to his memory in the Church reads as follows:



REV. JOSEPH MEEKER OGDEN, D.D.

BORN SEPT. 21ST, 1804. DIED FEB. 13TH, 1884.

**FIFTY SIX YEARS THE BELOVED PASTOR
OF THIS FLOCK, HIS FIRST AND ONLY CHARGE.**

**A MAN OF GOD, HE ADORNED AND DIGNIFIED
THE MINISTRY BY A SPOTLESS EXAMPLE
OF EVERY CHRISTIAN GRACE AND VIRTUE,
MIGHTY IN THE SCRIPTURES.**

**AN ABLE AND SUCCESSFUL PREACHER.
WISE IN COUNSEL, ABUNDANT IN LABORS.
WITH HOLY ZEAL AND INTENSE DEVOTION
HE EDIFIED THE BODY OF CHRIST:**

**"They that be wise shall shine as the brightness
of the Firmament" Danl. XII. 3.**

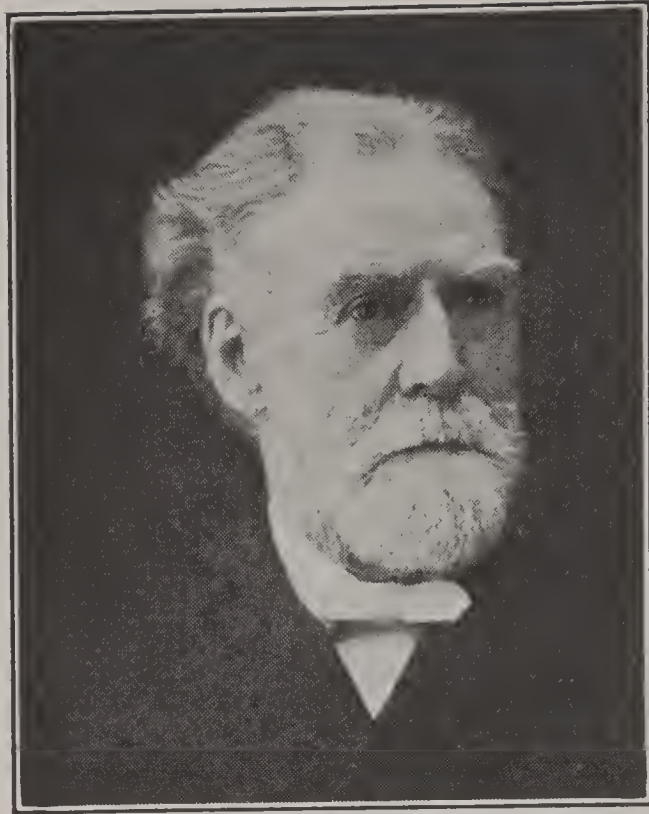
"Remember the word that I said unto you." John XV. 20.



REV. ALFRED V. C. JOHNSON was born in the city of New York, June 10, 1847, was graduated from New York University in 1867 and from Yale Divinity School in 1871. He became the pastor of the Chatham Church in 1873 and resigned in 1877 on account of his health. He then went to Germany where he spent two or three years, and then returned, and was married and lived in Madison, N. J. He supplied pulpits here and there, and served the Parsippany Church as supply from 1880-1881. He is still a member of our Presbytery, and is living in Jacksonville, Florida.



REV. WILLIAM FREDERICK ANDERSON was born Jan. 17, 1855. He was graduated from Rutgers College in 1875, taught for one year, and was graduated from Princeton Theological Seminary in 1879. He accepted the call to Chatham in the fall of that year. From Chatham he went to be assistant to his father, who was pastor of the Reformed Church at Fordham, N. Y. At his father's death he was unanimously called to be the pastor of that Church where he labored most successfully until his death at the age of 38 years on July 24, 1893. He was greatly beloved, and greatly mourned at his death. Although a short life, his was a very useful one, and much was accomplished in building up Christ's Kingdom.



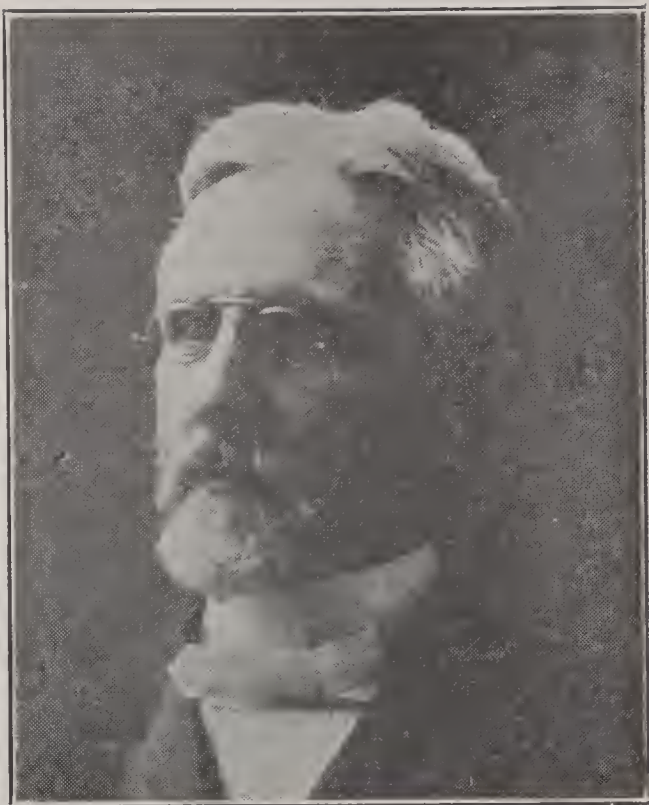
REV. JAMES BROWN BEAUMONT was born at Dresden, N. Y., June 5, 1831, of Huguenot and Puritan ancestry. He removed with his parents when five years old to Jerusalem, N. Y., where he attended the district school. Later he entered Franklin Academy, Plattsburg, N. Y., and there specialized in mathematics, expecting to be a surveyor. At the age of twenty, after the death of his mother, he felt the call to the ministry, and was graduated from Amherst College in 1858, and from Auburn Theological Seminary in 1862. In June, 1862, he was ordained pastor of the Presbyterian Church at Olean, N. Y., and in July of that same summer was married to Anna P. Gaylord, a clergyman's daughter. She died in 1864.

Mr. Beaumont continued as pastor in Olean five years. In May 1867, he became pastor of the Presbyterian Church, Waverly, N. Y., and on November 21, 1868, married Harriet Newell Morris, of Montclair, N. J.

In 1870 a rest was prescribed by his physician, but after six weeks of travel he again took up pastoral work in Washingtonville, N. Y. He remained there ten and a half years.

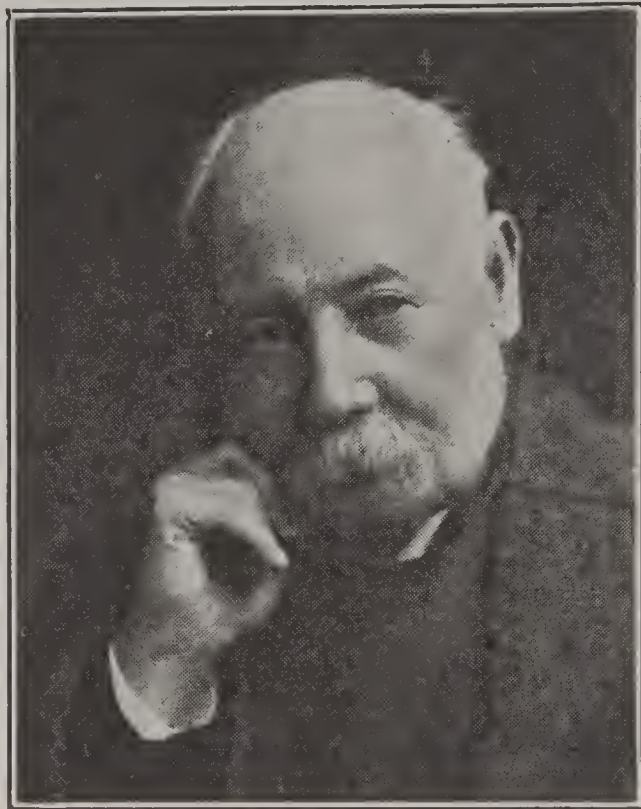
His last pastorate was in Chatham Presbyterian Church from 1882 to 1891, when he retired from the active ministry and spent the remaining years of his life in Morristown, N. J. Mr. Beaumont continued to supply churches throughout the Presbytery until within two years of his death which occurred February 8, 1916, Mrs. Beaumont having passed on in January of 1908.

REV. EDWARD PAYSON GARDNER, D. D., was born in Buffalo, N. Y., Feb. 2, 1838. His early life was passed there. He entered Hamilton College, and later went to Amherst College where he was graduated. He then studied law for a year, but abandoned this to take up theology, and entered Union Theological Seminary, from which he was graduated in 1862. He soon accepted a call to Presbyterian Church of Cherry Valley, N. Y. After five years he accepted call to a church in Hoboken, N. J. After remaining there three years, he resigned and spent the next year



traveling in Europe. On returning to the States he received a call to the Woodland Avenue Presbyterian Church of Cleveland, Ohio. There, on account of overwork, his health was impaired, and he sought rest for a year. On Sept. 5, 1877, he married Miss Marietta A. Hall of West Bloomfield, N. Y. He then acted as stated supply for the Calvary Presbyterian Church in Rochester, N. Y., and later supplied the Payson Memorial Church in Portland, Me., for a year, and for a like period the Reformed Church in Orange, N. J. He served about three years each in Fairport and Medina, N. Y., and five years in Appleton, Wisconsin, from which latter place he was called to Chatham where he remained thirteen years, resigning to accept the pastorate of the Chester, N. J., Presbyterian Church, which on account of ill health he resigned in April, 1912. He received the degree of Doctor of Divinity from Gale College of Galesville, Wis., in 1902 or 1903.

Wherever Dr. Gardner labored the Vineyard of the Lord was most fruitful. His wife was extremely helpful in all his church work. He died Feb. 19, 1914, leaving a wife and three daughters and two sons. Two of the daughters are engaged in social work and one is a missionary in China—one son is a professor in the University of Wisconsin and the younger is with a publishing house in New York City.



REV. JOHN MACNAUGHTAN, D. D., was born in Scotland, Sept. 23, 1844; completed studies at the University of Glasgow in 1868; resided in New York City from 1868-1870. He was licensed by the Second Presbytery of New York in 1868 and ordained by the Presbytery of Philadelphia North in 1870. He served as minister of the following churches: Slatington, Pa., 1870-1875; Newburgh, N. Y., 1875-1888; Morristown, N. J., 1888 to June, 1901, when he resigned on account of his health. After three years of rest he recovered his health and became Stated Supply at Chatham Church in September, 1904, and became its regularly called minister April 9, 1906, and resigned September, 1915. He received the degree of D. D. from the University of the City of New York in 1890. Dr. Macnaughtan married May 20, 1869, Margaret Jane Douglas who was born in Scotland and died in Chatham April 8, 1913. They had four daughters and one son. Dr. Macnaughtan has continued to reside in Chatham and takes an active part in the work of our Church.



REV. JOHN WARNER MOORE was born in Newton, Mass., June 18, 1886. He was educated in Carlisle, Pa., High School, where his family made their home for twenty years, and the Dickinson Preparatory School and entered the Freshman Class at Yale University in the fall of 1904, receiving his degree of A. B. in 1908. He then taught at the Pingry School in Elizabeth, N. J., for three years and entered Princeton Theological Seminary in fall of 1911. He received his degree of B. D. there in 1914. He was licensed to preach, however, in 1913 and preached the summer of that year at Langdon, North Dakota. After graduating in Theology he was ordained in his home church at Carlisle, Pa. He then went to the Pine Street Church, Harrisburg, Pa., where he served as assistant, and in the fall of 1914 went to Baltimore, Md., as assistant to Rev. Alfred H. Barr, D. D. With him he remained two years, at the close of which period he was called to the Chatham Church. In November, 1917, he offered himself to the Navy on account of the war, and for two years was Acting-Chaplain on the U. S. S. Rhode Island, a battleship, and, when that ship went out of commission, was transferred to the U. S. S. Mississippi, and is still serving on that ship. He is married and has two children.



REV. BURLEIGH E. CRUIKSHANK was born in Montreal, Canada, in 1890, moved to Boston, Mass., when six months old and in due time went to Dorchester High School. In 1912 he was graduated from Blair Academy, Blairstown, N. J., entered Washington and Jefferson College in 1912, and took the four year course in three years, and entered Princeton Theological Seminary where he was graduated in 1918. He was a famous football player in college, playing center, and later being chosen a member of the All-Time, All-American Football Team. He was installed at Chatham June 3, 1918, and left in December, 1920, to serve as assistant to Rev. Maitland Alexander, D. D., Pittsburgh, Pa., and after a year there was called to Steubenville, Ohio, where he was installed December 7, 1921, as pastor of the Westminster Presbyterian Church.

Mr. Cruikshank married Miss Gladys Taylor, of Washington, Pa., who died October 26, 1923, leaving a daughter, Priscilla.



ROBERT A. BIGGERSTAFF, our present pastor, came to us from the United Presbyterian Church of Franklinville, N. Y. He was born in Philadelphia on May 6, 1884, and received his education in that city and in Pittsburgh. After his graduation from the Pittsburgh Theological Seminary in 1908 he began his ministry in a country Church in western Pennsylvania, enlarging his field to take in two mining towns in the vicinity, in which places organizations were effected and edifices erected. His pastorate in Franklinville, N. Y., was from 1913 to 1921.

In January 1910 Mr. Biggerstaff married Miss Sara Anna Crowe of Philadelphia; they have two children.



WILLIAM C. WALLACE
Active supporter of church during
many years

HISTORICAL SKETCH

The Village Church in Chatham! What an odd name someone will say; but there's a reason. Chatham in the early part of the last century was a rather large place. The township had in it: Bottle Hill, Hickory Tree, Genungtown, Bonneltown, Chatham Village, Union Hill and other settlements. The Village Church in Chatham was organized in 1823, but before that the inhabitants attended church at Bottle Hill. There the church was established in 1747 as the Church of South Hanover, this region being in territory known as Hanover at that time. The parent church was at Whippany in Hanover Bounds, established in 1718, and this was the first church west of Newark and Elizabethtown. Morris Township was set off from Hanover in 1798, and Chatham Township was formed from parts of Morris and Hanover Townships in 1806. By act of Legislature, Session of 1817-1818, the name of the First Presbyterian Congregation of Chatham was given to the Bottle Hill Church. So in 1823 when the Village Church in Chatham was organized the name was taken to distinguish it from the First Presbyterian Church of Chatham situated at Bottle Hill, now Madison. The First Presbyterian Church of Chatham changed its name to First Presbyterian Church in Madison in 1845.

The earliest record in connection with the Village Church in Chatham is found in the Book of Religious Societies in the County Clerk's office at Morristown, and reads as follows: "This is to certify that we, the subscribers, were duly chosen Trustees of the Village Church in Chatham agreeably to the laws of this State, and, after having taken the oath required, have also taken upon ourselves the name of the 'Trustees of the Village Church in Chatham,' dated September 29, 1923. Israel Lum, Jacob Bonnell, Paul Day, Israel Day, Jephthah B. Munn, William Spencer." This locality took upon itself the name of Chatham November 19, 1773, by vote of the Freeholders and principal inhabitants. Previous to that it was known as Passaic River back to the time when it was called Day's Bridge.

At the time of organization of this church and down to about 1872 the Trustees took three distinct affidavits before a Justice of the Peace upon assuming office; first, they swore that they would support the Constitution of the United States; secondly, that they do and will bear true faith and allegiance to the Government in this State under the authority of the people; thirdly, that they would execute the trust reposed in them as Trustees of the Village Church in Chatham to the best of their ability and understanding.

At a meeting of the Presbytery of New Jersey in Chatham Village, October 8, 1823, a number of the inhabitants of the Village of Chatham, members of good standing in the First Presbyterian Church in the Township of Chatham, presented an application to said Presbytery to be organized into a separate Church, and to be taken under the care of said Presbytery. Whereupon after mature deliberation it was voted that said request be granted. Accordingly a meeting of said inhabitants was held at the Village Church in Chatham, October 20, 1823. Rev. John McDowell, D. D., of Elizabethtown was moderator and preached from the text, Psalm 89, verse 15, "Blessed is the people that knows the joyful sound," and then proceeded to organize a church under the name of "The Chatham Village Church." The following persons were received on certificate and acknowledged as the original members of said Church: Israel Lum, Jacob Bonnell, Israel Day, Paul Day, Josiah Day, Jr., Ira Bower, Elizabeth Day, Mary Condit, Harriet Day, Charlotte Smith, Nancy Day, Sally Crane, Philip Cockrem, Hannah Cockrem, Sarah Bonnell, Polly Burnet, Deborah Kent, Margaret Bonnell, Anna Bonnell, Vashti Bonnell, Dorcas Day, Mehetable Day, Hamutal Lum, Abigail Crane, Temperance Lum, Joanna Day, Susanna Day, Electa Wingate, Nancy Meeker, Mary Burnet, Libbie Meeker, Jemima Day, Hannah Johnson, Mary Redding, Comfort Bower, Hannah D. Bower, Charity Woodruff, Jennet Day and Nancy Day, Jr. The following persons were chosen and constituted Ruling Elders: Israel Lum, Jacob Bonnell and Israel Day; and the following Deacons: Israel Lum and Philip Cockrem. In the evening of the same day Session met at Deacon Cockrem's house, and Rev. Asa Lyman met with them and officiated as Moderator. Israel Day was appointed clerk and directed to procure a book for the use of the Session.

On January 4, 1824, Session met at the house of Israel Lum. Rev. Asa Lyman was Moderator. The object of the meeting was to give an invitation to the First Presbyterian Church in the Township of Chatham to unite with the Chatham Village Church in their next communion, the third Sabbath of January next. After taking a full view of the subject, "as the First Church did not invite the Village Church to unite with them at their late communion season, fearing they might think this church wished to hurt their feelings or bring a censure on them for a neglect on their part, it was thought inexpedient to give an invitation." At this communion in January, 1824, eleven were received by certificate and three on profession of faith.

It will be noticed above that the meeting of organization of October 20, 1823, was held at the Village Church in Chatham. This building stood just east of the present residence of Mr. C. C. Cyphers. It is not known when it was built, but it is known that church meetings had been

held there with preaching by itinerant missionaries and ministers of different denominations. This was the regular meeting place of the Village Church in Chatham till 1832, when a new church was built on the site of the present property of Mrs. M. Dougher, out of which church, her house and barn were made. The cornerstone was laid June 17, 1832, and the church was dedicated January 17, 1833.

On February 7, 1825, Phillis, a colored woman belonging to Israel Day, presented herself before the Session and after being examined as to her experimental and doctrinal knowledge of the Gospel, it was voted that, on account of her deficiency in doctrinal knowledge, her admission into the church be for the present postponed, and if upon further examination and instruction and more particular inquiries respecting her life and conversation she give satisfaction, she may be received at some future communion without appearing again before the Session. On April 30, 1825, Phillis was admitted by public profession to the Communion of the Church.

Rev. Asa Lyman appears to have been a resident of Chatham, and he acted as Moderator and pulpit supply until Rev. Joseph M. Ogden was installed as pastor of the church. At a meeting of Session held June 28, 1828, at four P. M. Rev. Joseph M. Ogden presided as Moderator, as he had been installed June 23, 1828, as pastor of the church. It may be noted here that all meetings of Session and Trustees were held during the day time, and according to the records continued to be held in the day time until 1876. Mr. Ogden had been received at the Spring meeting of Presbytery.

In June, 1831, a meeting of the citizens of the village met in the Village Church and organized the Chatham Village Temperance Society with Jephthah B. Munn, President, and William C. Wallace, Secretary. Males and females were members. The society continued in existence till 1849.

A new Ruling Elder was elected July 9, 1831, in the person of Mr. William Muchmore, who had lately come by certificate from the Hanover Church. On September 5, 1832, a large committee was appointed to take down pulpit steps, pews, etc., of the old church and settle individual claims that may come against the parish on account of the old church with funds raised by a subscription dated about the year 1823 which said subscription authorized the Trustees to dispose of said property. At this meeting it was voted that the Trustees "agree to and concur to the resolve" passed at the parish meeting held 24th January last authorizing the building committee to apply the materials and property of the old church as they may deem advisable in the building of the new church.

At a meeting of Trustees July 14, 1832, it was resolved that Israel Day, William C. Wallace and Calvin D. Smith be a committee for build-

ing church, and pay Benjamin Morehouse ten dollars for damages which he alleges he sustained by contract for enlarging and repairing the old church and take his receipt in full for the same. Calvin D. Smith had purchased the Williamson lot, so called, for \$375 and now turned it over to the Trustees at the same price to build the church upon. On August 31, 1833, William C. Wallace and Henrietta, his wife, were received by certificate from First Church of Newark. On September 13, 1834, William Parsil and William C. Wallace were elected Ruling Elders, and on October 19, 1834, were installed. It may be said here that William C. Wallace was a class mate of Mr. Ogden at Princeton, and coming to Chatham soon after Mr. Ogden's ministry began, became one of his most helpful supporters in every way.

At a meeting of the Trustees held April 15, 1833, it was resolved that Rev. J. M. Ogden, Israel Day, Jacob Bonnell and Paul Day be appointed a committee to circulate a subscription to raise money to pay the balance due the builders, Bruen and Carter, for building the church, and further resolved that Jacob Bonnell be requested to circulate subscription in Newark, Elizabethtown, Rahway, Orange, Morristown and such other places as he can find it convenient to visit.

The contract for building church was \$3,121, and on September 28, 1833, \$1,902.32 having been paid, three notes were given for the balance, \$1,218.68.

The old church lot was one-fifth of an acre and was sold December 10, 1833, to Calvin D. Smith for \$50 by Trustees Jephthah B. Munn, James Bower, Jacob Morehouse, Elias B. Sturges, Paul Day and William Parsil.

February 1, 1834, Session resolved that William C. Wallace be authorized to exchange the bell for one that will weigh 550 or 500 pounds, and that Calvin D. Smith be authorized to draw and circulate subscription to pay the balance of exchange. It was further resolved that Paul Day purchase a lot of wood for the Rev. J. M. Ogden and be paid out of the funds of the parish.

Among the accounts presented for payment April 11, 1834, was one for "bier" from James Bower for \$2.00. Whether this was used for *razing* the old church or *raising* the new is not stated.

After the church was built in 1832 the Trustees used to meet there, always in the day time at such hours as half past twelve, three o'clock or five o'clock. On April 21, 1834, the Trustees unanimously resolved that Israel Day, William Parsil and Paul Day be a committee to act with Israel Day and William C. Wallace, who had been appointed at the last parish meeting to ascertain where the sum of \$400 could be "loaned" to pay the church debts, and to report at the next meeting, and then adjourned to meet on Saturday, April 26, at six o'clock. On April 26, 1834,

the whole board together with Israel Day, Esq., and Benjamin P. Lum, Esq., Samuel Morehouse and Jonathan Walker, four of the committee appointed to act with the trustees in devising ways and means to pay the debts of the church, met in the church. Paul Day reported that he could "loan" the sum of \$50 from Mrs. Hannah Cockrem, and James Bower reported that he could "loan" the sum of \$60 from Miss Phebe Bower, whereupon it was resolved that the President of the Board of Trustees give his notes for the above named sums, and if the committee could obtain the whole sum of \$400 by loan, that the President give his notes for the residue of \$400.

On November 13, 1834, on account of infirmities of health, Israel Lum and Stephen Baldwin were no longer called upon for excuses for being absent from session. At this meeting session first took up the matter of benevolent contributions, and considered the best mode of conducting benevolent operations in this church.

On May 24, 1835, a committee appointed to make inquiry if any families in the parish had not a Bible, reported thirteen families with no Bibles; whereupon it was voted that thirteen Bibles be secured from the American Bible Society. All members were required to have doctrinal knowledge and experimental acquaintance with religion.

On October 21, 1837, the Trustees resolved that they call on delinquent persons once more and inform them that they, the Trustees, are likely to be prosecuted for moneys they owe for building the church, and unless they pay what is due from them, trustees will be compelled to do the same to them. November 11, 1837, Trustees resolved to give accounts of delinquents for pew rents or subscriptions for building the church to the magistrate for collection. It may be noted here that from the beginning of the church, and indeed much later than this, pews were sold at auction.

On December 19, 1837, the Trustees having been informed that they must raise money to settle with the estate of Lewis Carter, deceased, or suffer themselves to be prosecuted it was resolved that the President of the Board be directed to loan (i. e. borrow) the sum of \$200 for the above named object. The above sum was "loaned" of Mrs. Hannah Cockrem on January 3, 1838, for one year without interest and handed over to the Treasurer of the Board of Trustees.

April 24, 1841, Trustees by virtue of a resolution passed at the last meeting of the parish proceeded to elect a sexton by ballot, the nominees being Josiah Day and Elias B. Sturgis. Josiah Day received a majority of votes and was declared duly elected. The annual salary was \$25.

May 12, 1841, Elias B. Sturgis offered his resignation as treasurer. This was accepted and Ira Genung was appointed treasurer. On December 11, 1841, Ira Genung resigned and Mahlon Minton was appointed treasurer.

On January 30, 1843, Session met at ten A. M. In view of the indications of the special presence of God among the people, the Session according to previous arrangement united in a season of fasting and prayer for guidance and direction in the discharge of the high and responsible duties to which they were called.

On September 28, 1846, the parishioners of the Chatham Village Church held a meeting for the purpose of purchasing a parsonage for our church, and it was resolved that the Trustees be authorized to purchase such property as they may think best, and that after said purchase, William Parsil, John L. Munn, Joseph H. Reeve and Paul Day be appointed a committee to circulate a subscription to pay for the lot.

On April 24, 1847, it was resolved that the Trustees circulate a subscription to insure the church and repair the fence.

On January 1, 1848, it was reported that \$215.08 had been contributed as benevolence to the support of the Board of Missions, etc., and besides \$20 for the support of heathen youth at Ceylon by "Ladies Association."

On March 20, 1848, Parish Meeting resolved that they accept lot of ground belonging to Samuel Spencer, consisting of half an acre of land or thereabouts for the sum of \$200, and David Burnet, William R. McDougall and Harvey M. Lum were appointed building committee. This lot is the land whereon Mr. Fred Dusenberry now lives, and his residence incorporates the parsonage that was built. On May 14, 1849, it was resolved that we circulate a subscription for purpose of paying debt on the parsonage.

On August 30, 1860, a committee of the Session reported only one family without a Bible and that because the house burned down and Bible with it.

In 1870 the church was enlarged.

On September 4, 1873, Session received letter signed by twelve members asking letters of dismission to join Congregational Church in Stanley, which was instituted by "George Shepard Page who had made self-sacrificing efforts in the cause of temperance and been untiring in Sunday School work in Stanley Section of our town."

On September 15, 1873, Dr. Ogden, after 45 years of continuous ministry announced his intention of asking Presbytery to dissolve pastoral relationship. Dr. Ogden's pastoral relations were dissolved by Presbytery September 23, 1873, in consequence of failing health and inability to meet the necessary duties and responsibilities. On November 6, 1873, Rev. Alfred V. C. Johnson was ordained and installed as pastor of our church.

In 1873-4 the chapel was built and used for evening worship, Sunday School and mid-week meetings. This is the main part of the building now St. Paul's Church. This lot when bought contained the academy or school house which was in use as early as 1806, and which was moved and made

over into dwelling now owned by Mr. J. H. Clark on Summit Avenue. On November 30, 1875, Trustees ordered building of pastor's study on rear of chapel and five sheds for horses back of chapel and improvement of interior of church. Mr. Johnson being unmarried, Dr. Ogden continued to occupy the parsonage, and Mr. Johnson had room at Mr. Henry P. Day's, and his study was a room in Mr. Frederick H. Lum's house.

On March 29, 1876, on account of poor attendance at parish meetings in recent years, it was voted to hold next parish meeting in the evening and thereafter all annual parish meetings were held evenings.

On September 12, 1877, it was proposed to abandon renting of pews and meeting expenses that way. The Pastor favored it, but the Trustees on account of the distressing times found it inexpedient to adopt a new system.

On October 22, 1877, Mr. Johnson announced his intention to resign on account of ill health, and on November 12, 1877, Presbytery dissolved pastoral relationship of Mr. Johnson, and Dr. Aikman of Madison was appointed to declare pulpit vacant till next meeting of Presbytery. Dr. Ogden who had frequently preached after his resignation acted at this time as Moderator of the Session. The church wanted to give Mr. Johnson leave of absence for one year, but he thought it would be detrimental to the church to be without a pastor so long.

Up to this time collections were taken at prayer meetings, but were now given up.

For nearly two years from this time Dr. Ogden acted as Moderator of the Session, and very often as pulpit supply.

On June 9, 1879, the church called Rev. William Frederick Anderson, and he was ordained and installed as pastor July 15, 1879. On June 13, 1881, Mr. Anderson resigned and the Session requested him to hold back till Fall Meeting of Presbytery before laying the matter before our people, and on September 14, 1881, the parish voted to unite with Mr. Anderson in asking Presbytery to dissolve pastoral relations which was done September 20, 1881.

On December 7, 1881, a parish meeting voted unanimously to call Rev. James B. Beaumont of Washingtonville, N. Y. Mr. Beaumont preached his first sermon here on January 1, 1882, and he was installed as pastor April 12, 1882. On February 17, 1882, a committee appointed by the parish to consider the advisability of adopting rotary system of election of elders advised against doing so at this time. Dr. Ogden assisted in our church services as late as December 2, 1883, when he administered the sacrament in co-operation with Mr. Beaumont. He died February 13, 1884, in 80th year, 45 years the pastor of our church, 56 years a resident of Chatham, and 58 years a minister of the Gospel.

On March 7, 1883, Mrs. Beaumont, wife of the pastor, presented the church with a 600 pound bell for the chapel.

March 6, 1883, a committee was appointed to build a piazza to the parsonage.

On April 5, 1883, Rev. A. V. C. Johnson, a former pastor, attended the parish meeting and offered prayer.

On September 3, 1883, Trustees voted to put a furnace in the parsonage.

On March 4, 1887, Trustees voted to take off the doors from the pews for which expense the Ladies' Aid Society had raised the money.

On April 9, 1891, the parish voted to unite with Pastor Beaumont in asking Presbytery to dissolve pastoral relations. There was quite a difference of opinion on this question, the vote being 54 ayes against 49 noes. On April 14, 1891, Presbytery dissolved pastoral relations after a service of nine years and four months.

On August 11, 1891, the parish voted unanimously to call the Rev. Edward P. Gardner, pastor of Memorial Presbyterian Church of Appleton, Wis. He was received into the Presbytery at the Fall meeting and installed October 7, 1891. On April 31, 1892, pastor's salary was raised to \$1,500.

On June 19, 1898, rotary system of electing elders was adopted by vote of 70 to 20.

Mr. William C. Wallace died March 19, 1898, after almost a life time of devotion to the interests of our church. His wise counsel and great beneficence extended during the whole time of his connection with our church.

On March 9, 1899, Session received an offer of \$10,000 from Mr. and Mrs. R. H. Allen and Miss Sarah Wallace, son-in-law and daughters of the late William C. Wallace, toward the erection of a new church. Joseph Wallace Ogden, son of the late Dr. Joseph M. Ogden, also gave \$10,000, and left bequest in will of \$15,000 for building tower.

On June 24, 1904, Rev. Theodore F. White, officiating clergyman, read from the pulpit the resignation of Rev. E. P. Gardner, in which he spoke of his thirteen years of ministry here—and his love for our people, and his belief that it would be for the best to have his pastoral relations dissolved. On September 8, 1904, a committee was appointed to unite with Mr. Gardner in asking Presbytery to dissolve our relationship, and to request that Dr. John Macnaughtan be asked to act as stated supply pending the settlement of another minister. On October 2, 1904, Dr. Macnaughtan stated that Presbytery dissolved pastoral relations of Mr. Gardner on September 20 last and appointed him Moderator, and declared the pulpit vacant.

On June 4, 1905, the final communion service in the old church built

in 1832 was held to which all past members still living were invited, and in this farewell meeting Dr. Macnaughtan made an appropriate address, and the following other ministers took part: Rev. Theodore F. White, D. D., Rev. J. B. Beaumont and Rev. E. P. Gardner. In passing we may say that Dr. White had been our stated supply for quite a period of time when we were without a pastor.

The building of our present church edifice was begun in 1904 on the premises formerly belonging to John Gould, and the dwelling was moved back and made into our present manse, and on June 18, 1905, our church, the Ogden Memorial, was dedicated. The following ministers took part in the service: Rev. John Macnaughtan, D. D., Rev. Charles W. Fritts, D. D., of Hudson, N. Y., Rev. J. B. Beaumont, of Morristown, N. J., and Rev. Wm. K. Hall, D. D., of Newburgh, N. Y.

On April 9, 1906, Dr. Macnaughtan was elected pastor, accepted call at meeting of Presbytery April 10th and was installed April 18th following. He continued as pastor until August 14, 1915, when he resigned and requested unanimous acceptance. He continued to preach as supply until a new minister was chosen.

On May 26, 1916, a congregational meeting was held and a call was extended to Rev. John Warner Moore, assistant pastor of First Presbyterian Church of Baltimore, Md. Mr. Moore came soon after and was installed October 5, 1916.

On February 11, 1917, by recommendation of the three boards of the church, the budget system for raising money for church support and benevolence was adopted by the church by a vote of 103 to 4.

On November 25, 1917, a special meeting of Session was held, when the pastor stated that, when a state of war as existing between this country and Germany was declared, he communicated with the Bureau of Navigation at Washington explaining his present church relations, and offering his services, if the department deemed it to the interests of our country, that, having been in the naval service a short time, he received a summons to go to Washington and confer with the heads of the Navy Department, and that he had been there and had since received official notification that he had been appointed a chaplain on one of the cruisers, his title being Lieutenant of the Junior Grade. He asked leave of absence for four months, and Dr. Macnaughtan was appointed Moderator of the Session for these four months.

On November 30, 1919, Rev. Burleigh E. Cruikshank, a Senior student in Princeton Seminary, was engaged for two months to assist in ministerial work of our church.

On February 3, 1918, a letter was received from Rev. John Warner Moore stating that he had been assigned to U. S. S. Rhode Island as Chaplain involving a period of at least three years, and asking us to con-

cur with him in requesting Presbytery to dissolve his pastoral relations. This was done at church meeting held March 24, 1918. The church also voted to increase number of elders to nine members. The Presbytery dissolved Mr. Moore's pastoral relations April 9, 1918. On April 11, 1918, Rev. Burleigh E. Cruikshank was unanimously chosen pastor. Dr. Macnaughtan continued as pulpit supply for some time. On June 3, 1918, a call for Rev. Cruikshank was presented to Presbytery, and he was installed as pastor the evening of the same day. On November 17, 1918, a special memorial service was held for Lieut. Van Horne D. Wolfe who had lost his life in France in the war with Germany, and on January 26, 1919, another memorial service was held for Fred Pihlman and Paul Van Fleet, two others of our young men who had also given their lives for their country.

On March 1, 1919, Rev. Gypsy Smith began a week of evangelistic services in our church, which were largely attended and which accomplished great good to our church, and on September 19, 1920, Messrs. Mercer and Hadley, Evangelists, spoke in our church, which was filled to overflowing.

On November 28, 1920, Mr. Cruikshank announced to Session at close of Sunday morning service that he had received a letter from Rev. Maitland Alexander, D. D., pastor of the First Presbyterian Church of Pittsburgh, Pa., inviting him to come there and look over the field with a view of becoming assistant pastor. For good reasons, he said, he felt obliged to go, notwithstanding his love for our church, and whatever he decided, would be only after earnest prayer for God's guidance. On December 12, 1920, his resignation was given, and on December 16, 1920, the church accepted, and the next day Presbytery dissolved Mr. Cruikshank's relations to our church.

A congregational meeting was held December 19, 1920, and a committee appointed whose duty it should be to agree upon a new minister.

At the January, 1921, meeting of Presbytery Dr. Macnaughtan by request of Session was appointed Moderator.

On February 17, 1921, at a church meeting the committee on new minister recommended that a call be extended to Rev. Robert A. Biggerstaff, pastor of the United Presbyterian Church of Franklinville, N. Y. The recommendation and report were unanimously accepted. Mr. Biggerstaff accepted the call, was received into the Presbytery of Morris and Orange on April 12, 1921, and installed as our Pastor April 20, 1921, with an impressive and inspiring service. Everyone in the community knows of the popularity of Mr. Biggerstaff both as minister and fellow townsman. He is a leader among us in every good and philanthropic work. He fills the part of a pastor in every sphere of his activities.

It is interesting to note that the first pulpit Bible of this church is

still preserved, being in the possession of one of our members, Mrs. Orleana Genung, who resides at Maplewood, N. J. This book was presented to the church in 1823 by her grandfather, Captain Cornelius Meeker. It was presented to Mrs. Genung by the Session in the year 1857.

The advertisement following was discovered by the Rev. Joseph F. Folsom, Recording Secretary of the New Jersey Historical Society. The item is from the New York Gazette and Weekly Mercury of November 29, 1773, and files of this paper are to be found in the New York Historical Society, and probably also in the New York Public Library.

To the PUBLIC.

Whereas the inhabitants of a certain village, situate at Passick-River, on the main road that leads from Elizabeth-Town, to Morris-Town, found themselves under a considerable disadvantage from the place's not having a particular name, as the river runs through the country 40 or 50 miles, and letters directed to persons at Passaick River only, would be sometimes carried above and and sometimes below them; upon which the principal freeholders and inhabitnats assembled together on Friday, the 19th inst. and unnanimously agreed to call it CHATHAM; and all persons that should hereafter direct letters, or any thing else to any person living at or near the above place, are desired to direct at Chatham, on Passaick River.

Chatham, Nov. 22, 1773.

From N. J. Archives, First Series, Vol. 29, p. 118.

HISTORICAL ADDRESS

Before the Fall Meeting of the Presbytery of Morris and Orange at the
Ogden Memorial Church, Sept. 18, 1923

BY REV. JOHN MACNAUGHTAN, D. D.

Very soon after assuming the care of this church, I made a visit upon a lady of the congregation, and was shown an old family Bible—the book used daily by the grandfather of this lady. The point of interest on the occasion, however, was not the age of the volume, but the inscription on the blank page at the front. There she showed me, written in a bold, clear hand, the covenant that her grandfather had made with God and his own Soul on uniting with the Church—a covenant that had been renewed on every sacramental season afterwards to the end of his life. It was such a covenant as one would expect from a descendant of the Covenanters rugged, uncompromising, void of sentiment, bristling with the stuff out of which the men were made who had signed such a covenant, with the blood out of their own veins, generations before, and who have left the memorials of themselves and their incomparable courage in so many scenes of Scottish history.

I looked at my friend as she spread this record before me, and, with much solemnity, said to her: "Do you dare to live in this house with such a document as this? Are you not afraid to be with it under the same roof? For my part I am glad I have no such grandfather to set for me the pace of living. If I did, I could not dare to hope for a day of comfort or quiet ever again on this earth." I was thinking of that paradoxical saying of Wendell Phillips: "That a man can only claim to be as good as his father when he is a good deal better," and I could not understand this good woman's pride in her stalwart ancestor. To be brought day by day into contact with an ideal so heroic, in such an ordinary and commonplace age as the present, seemed to me to be an incongruity amounting almost to agony. I understood then for the first time the feeling King James had toward John Knox. On one occasion, we are told, at some royal function, he met Mrs. Welsh, the daughter of the great reformer. He seemed greatly excited on discovering her identity and immediately asked her how many bairns her father had left, and whether they were lads or lassies. She answered there were three and that they were all lassies. On hearing this the King, lifting up his hands, exclaimed: "God be thanked, for if they had been lads, I never could have brooked my three Kingdoms in peace." Poor King! How little he knew how his own blood would have to reckon with the spirit of that same Knox.

I make these introductory remarks to show you that it is not always comfortable, or contributory to one's self-satisfaction to dig to the roots of the traditions and memories that lie behind and belong to the blood we inherit. Under the rubbish heaps of old records lie all sorts of surprises. But it is none the less a duty and a privilege to do so.

The Bible is full of action of this sort. In no other literature I know of is the function of memory so constantly and continuously encouraged, exemplified and practised. In any new beginning of its life; in the stress and agony of new crises; in hours of defeat and hours of victory; in times of bounding hope, of depression and discouragement, the remedy is always the same "Remember."

In the Book of Psalms, for example, that covers the whole gamut of religious feeling—the moods and tenses of the Soul—beyond that of any other Book of the Old Testament or of the New—this word does yeoman service. In this respect, it makes one think of Dr. Johnson's manuscripts which, the printers used to say, abounded in commas, as if they had been shaken out of a pepper-box over his pages. Indeed, it is a great vital word in every book of the Bible from Genesis to Revelation.

And in accordance with this is the Jewish passion for genealogies. Long, long before the twentieth century had learned to use that word "Heredity" and which, in these days, has come to be somewhat over-worked, these ancient ignoramuses who had to do with the making of our Bible, were past masters of this branch of modern science. Their genealogical tables belong to both Testaments alike, and in such conspicuousness that, as Bible readers, we have all, sometime or other, wondered why it should have been deemed necessary to fill up so many pages with these long lists of unpronounceable and jaw-breaking names. Oftentimes in our reading we have stumbled our way through these lists with irritation and disgust. Especially have we had these feelings with the lists given in the New Testament. "What possible connection" we have asked, "can there be between Christ and His Kingdom and His great purpose of World Redemption, and these cryptic lists of curious signatures?" I used to feel in this way, as I doubt not many of you have done. Will it surprise you if I tell you that I have come to find them belonging to the very heart of the gospel of Jesus Christ? In going back through the long story they tell, of struggle, of sin, of glad and broken hearts, of cowardice and courage, of heart-breaking despair and the glowing passion of the highest hopefulness I have found my supremest testimony to the solidarity of life, the eternal, unbreakable bond, between the earliest bit of protoplasm and the throbbing heart of the Eternal God. Beginning with Christ they carry us back through Adam to God, they bind the whole race of man into one great bundle of life—completing the eternal circle of Being.

They also interpret for us that puzzling name by which Christ so often designates Himself "The Son of Man." In the light of the genealogies that is seen to be more than a name. It becomes a revealing fact. It means that in His arteries beats the blood of all sorts and conditions of men. It accounts for the universality of the appeal the Gospel has made to mankind, and is the source of the Missionary enthusiasm, it has kindled and kept alive through all the centuries. It is an eternal protest against provincialism in the Church, and every class and caste conceit in the Kingdom of God. It is the Key to the real democracy.

You can see, therefore, that in the task before us at this time, of tracing back to their sources the incidents of permanent significance in the stream of the life of this Church through the course of a hundred years, we are entirely Biblical in what we do and, at the same time, we are doing homage to a universal human instinct. And such phases of that life, as seem to me, after study of the Record, to be especially worth emphasizing, I have now the honor of presenting. I propose to do this under two heads. 1. The Organization. 2. The Life.

ORGANIZATION :

At a meeting of the Presbytery of New Jersey, October 8, 1823, a petition signed by thirty-nine persons residing in the village of Chatham, but holding membership in the First Presbyterian Church of the Township of Chatham, now Madison, respectfully asked Presbytery to organize them into a separate Church. The request, after *mature deliberation* was granted, and the Rev. John McDowell of Elizabethtown was appointed to moderate the meeting and carry through in a constitutional manner the organization. In accordance with these arrangements, a meeting of these petitioners was held in the Village Church of Chatham 20th day of October, and the Village Church of Chatham was duly brought into being, and set agoing on its career.

The place in which this meeting was held seems to have been of the character of what we now call a Union Chapel. It was a sort of local centre for the religious life of the community, without regard to denominational lines, with preaching services by "itinerant missionaries and ministers of different denominations" and which served for ten years following, as the place of worship of the newly organized church.

And here I would have you pause for a moment and mark a trait that is characteristic of this church and that is distinctive of its whole history, namely, its suggestively fine reticence. In the extant records of the transactions just described, not a word is to be found indicative of the state of feeling existing between the petitioners and the mother church, nor is there a single reason given for the request for a separate organization. But these may be very easily surmised. Events of this sort do not get themselves enacted without heat and passion.

For all the past of time reveals
A bridal dawn of thunder peals
Wherever truth hath wedded fact.

One reason for this was doubtless the rapid increase of the population of the village itself, with its consequent segregation into a separate community, with local bonds and interests, and the intermingling of family ties, and the growing solidarity of its life in general, and all this within an area more limited than that covered by the mother church. All this being so, it was inevitable that there should issue a growing sense of the need of a more immediate centre for their religious life than the church at Madison. Two miles was too long a journey to church; and the larger the local interests grew, the keener became the feeling of resentment that they must travel that distance for the supreme item of their common life. That petition to the Presbytery of New Jersey was the natural result of such a situation.

But there were here, as there are always, in such a case, the arousings of resentments and bitter controversies and sectional feeling. It was only natural the mother church should be unfavorably inclined toward this move. It would be a crippling blow to her strength. It meant the withdrawal of a very substantial element of her financial support and moral and spiritual dynamic. Nor are we left altogether in doubt in regard to this. There are two items in the minutes of the Session that are illuminative along this line. The first is in connection with the action of Presbytery on the petition for organization. This was granted *after mature consideration*. There is room enough in these three last words for a battle of the giants, and I have a suspicion they would not have been there if there had not been something stormy happening.

The other item, confirmatory of this, is found in the minutes of the second meeting of the Session of this church. It reads as follows: "The object of this meeting was to give an invitation to the First Church of the Township of Chatham to unite with the Chatham Village Church, at their communion season on the Third Sabbath of January instant, *agreeable to the recommendation of Presbytery*." That last sentence suggests to us the nigger in the wood pile. The recommendation of Presbytery is very innocent looking, and may be interpreted in terms of tenderest sentiment. But about that I have my doubts. But, as I shall have occasion to return again to this minute later on, we will leave it here for the time being.

But let us return again to the report of the organization of this church and scrutinize it a little more. We have seen that the petition for organic existence to Presbytery had appended to it the names of thirty-nine persons. I want you to note still further two things about this list. First of all, that of that thirty-nine, seven of them were men and thirty-two

of them were women! Here is something worth pondering. Showing for one thing that those women of Chatham a hundred years ago, were true to the tradition of Christian womanhood—"Last at the Cross and first at the Sepulchre," and here as there, winning for themselves the distinction of oblivion. They fared as their sisters of the apostolic age. They supplied the audiences and the men took the offices. And here we are, in this twentieth century, still debating as to whether women are fit to be ministers, elders, deacons or trustees. And I thank God that the Church of Chatham has had the courage to speak affirmatively regarding one item of this disputed list. It has actually put two women into its Board of Trustees.

Turning again to this list of petitioners, I find another thing of challenging character, namely, that of the seven men on the list, six of them have Bible names, and of the thirty-two women, seventeen. This pre-eminence of Scriptural nomenclature clearly indicates the Puritan origin of the life of this church, and is sufficiently indicative of the sturdy quality of the elements out of which the new organization was formed. Of that blood could be predicated steady courage and independence, imperial conscience and a more-than-average intelligence.

LIFE:

We turn now from the organization of the church to consider the quality of its life. The prevalent characteristic of this is simplicity.

There is first of all the usual financial difficulties to be reckoned with—Church and Manse Building and the payment of current expenses. The people were poor. Money was scarce, even among those who were well-to-do materially. They were land rich and money poor, and constant difficulties were arising in the settlement of accounts, not only from the smallness of the amounts subscribed, but from the failure of the subscribers to meet their obligations. On one occasion the Trustees were threatened with a suit-at-law for default of payment on debts, who in turn announced their intention to apply the same process against delinquents in respect to their unpaid subscription pledges and pew rents. And all this fuss was about sums that look trifling in comparison with the church bookkeeping of today. The cost of erecting a church and manse did not exceed five thousand dollars; and the expense of maintenance was trifling. It is doubtful if the salary of the minister exceeded five hundred dollars a year, and we know that as late as 1841, the salary of the sexton was only twenty-five dollars a year; nor were there any bills for coal and light. The people in those days brought their own with them to church.

But leaving this sordid side of things it is really refreshing to follow this unfolding life on its moral and spiritual lines. And I do not know

of anything finer than we have in the very first incident recorded of its life. It is the second meeting of this four months old Session, and we find them facing a most subtle and delicate situation. Presbytery, as we have already seen, and with a view doubtless to suppress the inevitable irritations resulting from their withdrawal from each other's fellowship, had advised both churches, on their first celebration of the Lord's Supper, following their separation, to invite each other in turn to unite in that holy and tender service. When the second meeting of the Session of this church was held, it was found that the Mother Church had already observed its communion and without having extended any invitation to join with it. This had created a situation of danger and embarrassment that might very easily have led to the enactment of a spiritual tragedy. But these men proved equal to the situation, and this is what they did. I quote from the minutes: "After taking a full view of the subject—fearing they might think this church wished to hurt their feelings, or bring a censure upon them for neglect on their part, it was thought inexpedient to give an invitation."

It was under such leadership, and in such an atmosphere this church began its life—a life that counted its duties to men's souls superior to wounded pride and Presbyterian jurisdiction. They dared to lay themselves open to Presbyterian censure rather than wound the hearts of their fellowmen and neighbors.

I sum up that life in three words: Evangelization, Edification and Conservation. Its first concern was the intelligent enthronement of Christ in the lives of men. Nothing could be right in life anywhere without that. And its first thought was to establish this relation. So we find in every instance of the reception of new members into the church, the record reads: "The Session proceeded to converse with or examine the candidates as to their doctrinal knowledge and Christian experience." This looks like a somewhat formidable gate into the church. But it was not so in fact. If for the word "Doctrinal" you substitute the word "Biblical" and for "Christian experience" "Faith in Christ" you have the situation in its actuality. The members of this Session were not theological experts, but they were Bible Readers, and expected in those asking membership in the church, some considerable acquaintance with that Book. I might even go a step further than this, and add that this church was never one that gave itself any concern about theological or doctrinal matters. In the first fifty years of its life the great Presbyterian Church of the United States was rent in twain by a great theological and doctrinal dispute, the echoes of which still linger among us. But, wonderful to say, there is not even a trace of this in the Minutes of the Session of this Church. Its leaders were more interested in the career of the souls under its care than in battles about theological heresies.

The second concern of this church was edification. There is hardly a record of the meeting of the Session that does not conclude with these words or words to this effect: "After spending together a season in conversation relative to the state of religion among us, and in devotional exercise, the meeting adjourned with prayer." This is a refrain that runs through the century's record. At intervals, too, statements appear expressing solicitude over the low state of religion in the church, intimating indifference to and neglect of the duties of public worship. These complaints run the whole gamut of ecclesiastical shortcoming. One would expect under such circumstances to hear of trials and depositions of members; at least, of the appointment of committees to remonstrate with, warn and threaten the wayward and wandering. But, wonderful to relate, there is nothing of the sort. The effect of all this is to send the Session to its knees, to fasting, to self excommunication, to penitence and tears. If the flock is not growing in grace, the defect is sought in the leadership. Ministers and Elders note this and lay it upon your hearts. In your own tents lies hidden the evil thing that is sending its blight out over the camp!

The third concern of this church was conservation. And it began very early in its career to discover that the best care of itself was in the measure of its care for others; that it could only thrive and grow as it carried its environment with it; that life's fundamental and primitive verities are too deep and radical to be overridden by any devices we can create, however clever. The first movement in this direction was an effort to relieve the poverty of those near their own homes—to clothe the naked and feed the hungry. This was followed by an organization under the direction of the Session of a society to fight the liquor traffic. Following this was an attempt to put the Bible into every home about here. By the time the church had reached its twelfth year, it had already begun to systematize its giving and had fixed dates for contributing to the following causes: Foreign Missions, The Tract Society, the Assembly's Board of Missions, the Bible Society and the Cause of Education. This as early as the year 1834. And all this before the Board of Foreign Missions of our church had been incorporated.

In closing this account of the life of this church, permit me to say that the honorable record it has achieved, has been largely due, under God, to the heart and brain of two men: Mr. William C. Wallace and Joseph M. Ogden. These two men, born in the same year, educated at the same college, became comrades together in the work of this church for over fifty years. It is to Mr. Wallace the church is indebted for its early identification with the work of missions; and to his example and inspiration it owes its long and well-earned reputation as a generous giver to all the boards of the church. He set a pace for it in this matter that

many thought, when he was gone, the church would not be able to live up to. But in these past years it has been steadily maintaining the pace, and promises before many years to do greater things than these. He stood to Dr. Ogden, as Hur to Moses, through all the struggles of those stormy years and shares with him the honors of this centennial year.

But after all this has been said the laurel must be placed on the brow of Dr. Ogden. And of him I can do no better than repeat the words I spoke of him, 18 years ago, on the occasion of the dedication of this church. At that time, I had this to say of this man: "This house is more than a new center for the propagation of these beneficent conceptions we have been considering. It is a memorial to one, who for more than half a century of life and ministry illustrated in teaching and character the abiding power and beneficence of the church. He was himself an illustration of what the church could do in the way of making a man and furnishing a soul for the highest kind of service to his fellow-men.

Ripe in scholarship, trained in the wisdom of the schools, a lover of books, he was still a man of practical sagacity, with heart and mind alive to the problems of the men and women among whom he was living. By training and faculty a leader of his fellows, eagerly listened to in every judicatory of the church, and influential in the settlement of all the great religious and social debates of his generation. But it was in the life connected with the church where his leadership and mastership have left their deepest stamp, and produced their most enduring results. This community, in the tone of its morality, in the intelligence and culture of its people, in its public spirit, in all the altruistic impulses by which it is moved, is largely the result of his influence, an influence which owes its quality to the things for which the church stood, an influence born of the consciousness of God as the heart and glory of life, and created by a soul that had been nourished, quickened and energized by the gospel to which the church bore witness.

And today—looking back upon the years and scenes through which he lived and wrought out this character—far enough away from them both to lift our action above the suspicion of being controlled either by impulse or local prejudice, we deliberately and gratefully make this house, which we are about to dedicate to Almighty God, his memorial for ourselves and our children. We do this in witness that we find that the one thing he did and thought worthy of doing, the guiding of his own feet and the feet of others in the way of the church, is the one thing to be most cherished for ourselves, and most desired for all who shall come after us. And so, with his name upon its corner stone, we dedicate it to the God of heaven, and commend it to the reverence and affection of our children—our grandest inheritance and our most treasured bequest. And let us all say Amen!"

HISTORICAL SERMON

BY REV. ROBERT A. BIGGERSTAFF

Psalm 89:15, "Blessed is the people that know the joyful sound."

In imagination we want to go back to a service held in the old union house of worship in Chatham, on October 20, 1823. The preacher was the Reverend John McDowell, D. D., of Elizabeth Town, N. J., who had been sent by the Presbytery of New Jersey to effect the organization of a Presbyterian Church, in answer to a request made by a number of the inhabitants of the village of Chatham, who were then members in good standing of the First Church of Chatham, now known to us as the Madison Church.

The text for that sermon was the one I have chosen, only I am using it not as a text, but as a reminder of that first message. I wish I knew how he treated it, for it would be a most interesting experiment to take his outline and make it the background for what I have to say. One thing I am sure of: his audience that day was an attentive one, for these people had gathered for a definite purpose—they wanted a church of their own for the people of this steadily growing community; they were interested in its religious life, they had a zeal for the Kingdom.

This meeting for organization was held in the afternoon; thirty-nine were received on certificate and acknowledged as charter members, and immediately following, a Session and a Board of Deacons were chosen. In that Session were two Israels and one Jacob, and in the Diaconate were one of the same Israels and a Philip. On the evening of the same day the newly elected Session met and organized. When the time came for adding another name to this Board a Jacob was chosen. The names of these men are suggestive of the strong Biblical pillars on which this church rests.

A history of the Village Church in Chatham has been written and will be published soon; other histories of a similar nature are available, so it would be a covering of the same ground were I to spend the time allotted to me in dealing with chronology.

The record of this section of the State is redolent of the valor and courage of Revolutionary days; the character of the people who settled here was of the stuff of which enduring foundations are made; the contributions they made to the moral and spiritual life of the day represented thought and sacrifice. The history of that era is at once a blessed heritage to all (especially to those of their lineal line), and a challenge to all of us who have entered into the product of their labors.

Church edifices are always interesting places in which to tarry and muse. We have this splendid place of worship in which to celebrate our Centennial; it isn't very old, but none the less there are many of us here who can sit and people it with other faces and other forms. I wish that first church were still standing that I might go and sit alone in it and recall the names and the meetings I have found recorded in old Sessional records. It is pleasant to think of the men and women who shall arise at the last and say "I was born anew there." I wish the building they erected in 1832 were still intact as it was when they worshipped in it. I can almost see some of you who have grown old, coming to the Lord's table to receive your first communion there. In place after place in the old minutes we read of this one and that, who are still spared, applying for admission to the membership of the church. I have been visualizing some of you who are no longer young, as I have read about you as young men and women coming with the glow of youth in your hearts and on your faces to take your place in the visible Kingdom of God. In the records of later years I find not only the *names* of many who are here today, but your *ages*. Think of that—your secret is known!

The buildings which are linked up with our history—the one used for the first ten years, the one whose corner-stone was laid in 1832, the chapel erected in 1874, and this present one—all speak most graphically of the stirrings of God in this community. The demands for a larger place of worship, for a more beautiful house of prayer, are indications of progress, of increased membership, and of a zeal akin to that of David's when he said, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find a place for Jehovah; a tabernacle for the Mighty One of Jacob;" and that zeal expressed itself in sacrifice. The people of that early day were poor, and indeed all through the history of this church we have not been a wealthy people. Denials and co-operation alone have made possible the progress recorded in new and enlarged edifices, and the same may well be said of the improvements and increased benevolences of later years. In the main this also is true of the onward march of the whole Kingdom of God in the world; it seems to be God's way, and it is the best way, for there is greater interest if all have a part, and each individual's concern for the Kingdom is proportionate to his sacrifice.

An outstanding feature of our history has been the steady growth in membership. There was scarcely a meeting of the Session during those first years under the ministry of the stated supply, Rev. Asa Lyman, at which there were not applicants for admission into the fellowship of the church. No wonder there was soon need for a new building. Then we come to the ministry of Dr. Joseph M. Ogden, and we see the same continued progress. What pastoral work must have been done, what preparation of sermons there must have been, what prayers, what Sessional

visitation, and withal what sacrifice endured as he worked quietly on! It would pay each one of us if some time this week we stood reverently before this tablet in front of the church and let our imagination have full play, that we may read between the lines of the consecration and devotion of this man to whom we, and all this town, are debtors.

As we think of Dr. Ogden we inevitably must think of the men associated with him on the Session, whose fidelity, zeal and generosity are written large into the life of this church.

The ministry of Rev. A. V. C. Johnson, who still lives, was begun in 1873 and lasted until 1877; that of Rev. Wm. F. Anderson was for the period bounded by the years 1879 and 1881. He was followed by Rev. James B. Beaumont who began his work as pastor in 1882 and served until 1891; then came the pastorate of Rev. E. P. Gardner who was installed in October of 1891. Presbytery, on September 20, 1904, acceded to Mr. Gardner's request and accepted his resignation.

One does not feel like skipping lightly over all these years, nor do we in just making mention of the terms of office of these ministers. We read the records of the Session for all that time, and it is filled with most suggestive thought. There is nothing startling in the account, but one conversant with the work of such a body can easily read there, though not a word of it be written down, of the zeal for God which characterized these men, of the passion of their souls for the winning of men and the building up of the Cause of Christ, of their zeal for righteousness and the glory of God. The life of our church today is strong because into it has been poured the energy and devoutness of these men of God.

We come down to more recent years. At the Parish Meeting held on Monday, April 9, 1906, Dr. John Macnaughtan, having served the church since the resignation of Rev. Gardner, was called, and greeted at the very beginning of his ministry with such words of appreciation from the committee which named him, that his heart must have rejoiced as he began his work. To this church he gave eleven of the best years of his life, so that, when the time came that he requested official severance of the pastoral relationship, resolutions were adopted which are filled with expressions of affectionate regret and appreciation. How he has served in later years, acting as pastor and moderator of the Session in interims between succeeding pastorates, is well known to all of us. We pray for him that he may still have many years of continued physical, mental and spiritual virility.

The pastorate of Rev. John Warner Moore, successor to Dr. Macnaughtan, lasted from 1916 to 1918, when he resigned to take his place as an officer in the United States Navy in a time of national stress. The love of the people for this man of God is a fact well known, and the influence of his splendid Christian character goes forward in many lives.

In April, 1918, Rev. Burleigh Cruikshank was called and continued his ministry until December of the year 1920. His departure was a great loss to the congregation and community, for he enjoyed the confidence and esteem of all. In April of 1921 the present pastorate began.

Reading through the minutes of one hundred years one finds many things of which he would like to speak, but to mention even a small part of them is impossible. The record of an organization is far more than the story of its leaders or an account of the plans for meeting places and the carrying out of such plans, even as the history of a nation is far more than a record of the reign of kings or of the territorial growth of the country. One can't measure the struggles, the defeats, the aspirations, the conquests of the individuals who make up a church during a given number of years. Here and there we find little out-croppings which give indication of the condition of things and of the state of the composite mind at certain periods.

In the earlier days and for a long while in our history there is this outstanding fact which deserves notice, i. e., the insistence on the part of those in places of authority that any coming into the membership of the church should testify to "an experimental and doctrinal knowledge of religion." At various places we find this phrase, "the work of grace in the heart"—they had to tell the Session about that.

Some sailent proofs of this are to be found on the several occasions when admission to the church was denied certain individuals until they had more certainty about their beliefs.

In 1825, Phillis, a colored woman, belonging to Mr. Israel Day, had her admission delayed because "of her deficiency in doctrinal knowledge." Some one must have become very busy in her case, she must have been instructed instanter, for three months later she was publicly received.

Another woman was denied immediate admission to the membership because she expressed doubts as "to the propriety and necessity of infant baptism." We read that four months later she was unanimously received, "having on further consideration been induced to change her mind as to the subject of baptism, and being prepared to enter fully and cordially into the practice of this church in this respect." Blessed person, who had a mind that was amenable to further enlightenment.

One thing our forefathers in this place could say; it was this, "I KNOW." They had conviction and it expressed itself in the fact that they believed that certain doctrines were essential and that religion must be experienced. They were sure that the grace of God had been extended to men, and that if a man was saved he had an experimental knowledge of the divine favor. We have come to an age where certain doctrines esteemed essential to them are not so considered today—we do not insist on a belief in infant baptism as being necessary for admission to the

church, there are different views of inspiration which are possible without characterizing as heretical those who do not agree with us in this matter, and there are divergent views of the second coming as well as on other things—but do we not need to learn from these men of that old day the lesson of having a conviction so strong that we are able to say, “I know Him in Whom I have believed, know Him as He has revealed Himself, Son of God, the World’s Redeemer, know Him as my Lord and my Master?”

Another outstanding thing I found is this: these officers of the church took their jobs seriously, and from the response of the people I take it that they took their profession in the same way. You see evidence of this in the matter of discipline. If a man did things which hurt the cause of religion in the community he was called before the Session, AND HE CAME. Cases of immorality, profanity, neglect of family, etc., were tried and exhaustively reviewed. Witnesses were called, the accused was given every opportunity to clear himself, then if he were adjudged guilty, he was suspended from the roll, and denied the privilege of communion until he showed evidence of repentance. Call it harsh if you will, and sometimes it was, but it was also an indication of something other than harshness: these officers of the church were zealous about the fair name of religion. But notice this—when the accused showed signs of repentance he was restored to church membership, and forgiveness was manifested just as thoroughly as was the determination to not let the church rest under the shadow of suspicion because of the indiscretions or the open sins of its members.

Understand me; I am of the opinion that there was too much severity in many things in the old days, but I wish it were so that men had as much zeal now for the fair name of religion as they had then, and that they took their relationship to the church as seriously.

I find that in the year 1834 the question of Benevolences was taken up and that monthly offerings to the various Boards of the denomination were decided upon; that in 1848 we have a decision to record in the minute book of the Session the benevolent contributions for the year, and that in 1910 the system of weekly contributions was inaugurated. After that decision of 1848 to record the benevolences in the Sessional record the contributions of the church came up for frequent discussion and there was a steady increase therein.

Away back in 1842 it was decided to set aside a certain day for prayer and religious instruction on the subject of missions. Not a bad idea for us also, that with increased devotion and increased knowledge we may face the tasks which are laid upon us as a denomination.

As your pastor I was especially interested in the various records concerning church attendance. I wonder if you ever have had a glimpse into

the heart of a minister and of a Session on fire for Christ. I wonder if you know the joy that faithfulness gives to him, of the pain and puzzlement intermittent attendance brings upon him, of the sadness which fills his heart at seeming lack of response evidenced by rare attendance, of his hope for the church, which never dies, but which sinks pretty low at times.

Again and again we read that the Session spent a great deal of time at its meetings in consideration of the subject of more faithful attendance upon divine service, that sometimes they called the roll with "a view of ascertaining whether any and what cases demanded the attention of the Session." How the ears of the congregation must have burned when the elders convened! Sometimes they even called careless ones to meet with them for a season of prayer.

This deserves a whole paragraph; on December 11, 1871, at its meeting after the Communion I find this record: "The Session is gratified in being able to record that the members of the church were so generally present at the Communion service yesterday, and that they had reason to believe that none was absent who could have been there." What a peaceful night's sleep the minister must have had on that Sabbath!

It seems that there was no phase of the church's life or duty which missed these faithful men of the earlier day. They talked of a singing school to make the congregational singing better, they canvassed the people to find who were without Bibles and procured copies for those who lacked, they remembered the poor, they counselled people who had moved to other parts to take their letters to other churches and even suggested some particular church, they so valued faithfulness to the services that they made it a matter of vital concern, and sometimes took action to restore delinquents from their carelessness, they recognized the spiritual service in giving; they spent much time in prayer and consideration of the welfare of the church, and they examined their own hearts if interest was slowing up in the congregation.

We have entered into a great heritage; we face a radiant future; it is as bright as the promises of God and will be realized to us just according to our faith. We have a fine building; our gratitude goes out to those who gave large sums to help in its erection and to those whose combined gifts were so large as to make up the full amount necessary to give this building to this community. We are glad it is called "Ogden Memorial Presbyterian Church" because it is the embodiment of an ideal which was incarnated in Dr. Ogden—FAITHFULNESS IN SERVICE TO MANKIND.

Let us keep his memory green and the memory of all those who labored with him and after him. We keep it green in only one way; by doing our part to complete the work which they began, and which will

never be completed while there is a soul in the world that knows not the Gospel, and while there is the least trace of poverty or suffering or heart-ache. There is no chance for any to give up well-doing as far as opportunity is concerned, and there is no need as far as proffered grace is concerned. These men of old struggled through hardship and lean years, they kept the faith when they were but a handful—surely we can keep the faith, we who have such an equipment who have seen so much progress recorded, and who know, as did they, that Jesus Christ is the supreme need of the world today.

This building here, we can so live, we can so enthusiastically support the work of God in this place, as to make it seem that on every stone is written the word “Salvation” and on every tile of the roof “Peace.”

Think, think hard for a moment! What would this world be without organized religion? Would you live in a town which did not have a church? Now listen, would the church in your town subsist very long if every member of it gave, but not sacrificially; attended, but not regularly; practiced Christianity, but not constantly? FAITHFULNESS; that is what we need. I bring no accusation, only this challenging message; ingrained in the very foundation of this organization is this great quality, and we only are wholly true to our traditions, we only thoroughly honor the memory of those who put their lives into this church, we only glorify to the full the Gospel which it preaches, by being faithful in the last recesses of our mind, and in the minutest expressions of our hearts to Jesus Christ to whom “be glory, majesty, dominion and power” both now and for evermore. Amen.

PROGRAM

1823-1923

CENTENNIAL OF OGDEN MEMORIAL PRESBYTERIAN CHURCH

CHATHAM, NEW JERSEY

ROBERT A. BIGGERSTAFF, MINISTER

*"Oh how great is thy goodness
which thou hast laid up
for them that fear thee,
which thou hast wrought for
them that take refuge in thee,
Before the sons of men."*

SABBATH, OCTOBER 21, 11 A. M.

PRELUDE—Sonata in E minor (Allegro con brio).....*Rogers*

DOXOLOGY

INVOCATION—Followed by the Lord's Prayer, chanted

THE CREED AND THE GLORIA

RESPONSIVE READING—Selection 34

CONTRALTO SOLO—Judge Me O God.....*Matthews*

MRS. H. LYLES ZABRISKIE

CHILDREN'S SERMON—By the Pastor

HYMN 554—We March, We March to Victory

SCRIPTURE LESSON

ANTHEM—Hail! Gladdening Light.....*Martin*

PRAYER—By Dr. Macnaughtan

OFFERTORY—Andante (Sonata—4th Organ).....*Guilmant*

PRAYER OF DEDICATION

HYMN 692—Glorious Things of Thee Are Spoken

SERMON—"Remembering the Things Which Are Behind"—By the Pastor

PRAYER

CENTENNIAL HYMN (Tune, "America")

BENEDICTION—Followed by Silent Prayer

POSTLUDE—Finale (Sonata in E minor).....*Rogers*

SABBATH, OCTOBER 21, 4 P. M.

PRELUDE—Toccata and Fugue in D minor.....*Bach*

OFFERTORY—Adagio (Sonata in E minor).....*Rogers*

CANTATA

"SONG OF THANKSGIVING".....*Maunder*

SOLOISTS:

Miss Edna Wolverton.....*Soprano*

Mrs. H. Lyles Zabriskie.....*Contralto*

Mr. Charles H. Harrison.....*Tenor*

Miss Grace M. Edwards.....*Organist and Choir Director*

POSTLUDE—Jubilate Deo*Silver*

Our own choir was assisted by friends from the other churches whose co-operation in the celebration was appreciated. The soloists were in especially fine voice and the whole choir excelled itself on this occasion.

HYMN

(*Composed by Dr. John Macnaughtan for this occasion*)

Our Fathers' God and ours,
In these centennial hours,
Praises delight;
And the glad song we raise
Does but prolong the praise
That through the vanished days,
Has been thy right.

Changeless 'mid change we trace
Thy care, Thy love, Thy grace,
From those far years.
Now strength and beauty crown,
Centennial gifts adorn
The infant Church then born,
'Mid faith and prayers.

Thanks for the men bestowed,
Who with Thy grace endowed,
Thy people led;
Who toiled through praise and blame,
Workmen who did not shame
The Gospel, or the Name
Of our great Head.

Brave, loyal, true, the dead,
Christ sanctified, Christ led,
Our heritage!
Help us, dear Lord, that we

As brave and true may be,
Writing such deeds for Thee
On our new page.

Our Fathers' God and ours,
In these centennial hours,
Grant us Thy grace.
And may the song we raise,
Prolong Thy glorious praise,
Till in millennial days
We see Thy face.

MONDAY, OCTOBER 22

The public reception on the evening of this day was enjoyable because of the friendliness manifested, and because of the comfortable feeling every one had, due to the fact that it was a family gathering to which our friends had been invited. In addition to ten of our own congregation we had the pleasure of having Mrs. Edward P. Gardner, wife of a former minister of this church, in the receiving line. The Mozart Trio added greatly to the enjoyment of the evening. Refreshments were served by the ladies of the church.

TUESDAY, OCTOBER 23

This night was most stormy, but by eight o'clock the Sabbath School room was well filled with the young people. A novel program, consisting of a monologue, several sketches, followed by a professional entertainer from New York, filled up the evening with wholesome pleasure. Refreshments were served and everybody was able to have "enough."

WEDNESDAY, OCTOBER 24, AT 8.00 P. M.

PRELUDE—EVEN SONG*Martin*
HYMN 489—Ask Ye What Great Thing I Know
INVOCATION—By the Pastor
HYMN 707—O Jesus, Our Chief Corner Stone
RESPONSIVE READING—Selection 32
DUET—Heavenly Love*Gounod*
MISS WOLVERTON AND MRS. ZABRISKIE
SCRIPTURE LESSON
PRAYER—By Dr. Macnaughtan
ANTHEM—The Omnipotence*Schubert-Spicker*
ADDRESS—By DR. LEWIS S. MUDGE, Stated Clerk of the General
Assembly of the Presbyterian Church
PRAYER—By Dr. Mudge
CENTENNIAL HYMN

BENEDICTION—Followed by Silent Prayer

POSTLUDE—G Major Prelude.....*Bach*

The audience gathered for the service received a real blessing, we are sure, in the message brought by Dr. Lewis S. Mudge, Stated Clerk of the General Assembly of the Presbyterian Church. It was a distinctively Presbyterian message, and was intended to relate our particular organization to the work and history and prospects of the whole denomination; and he accomplished his purpose. His outline is worth repeating because it was so clear and therefore so easily remembered; he spoke of our Church as an ORGANIZATION emphasizing the ideal of democracy on which it is established; as a believer in EDUCATION beginning in the home, then carrying it on through the Sabbath School and then in the great number of colleges which we support; as being characterized by DEVOTION,—devotion to the truth about God, Christ, the Bible and the individual. The address was one which laid new obligations upon us and enlarged our horizons; it enhanced the value of our local church by showing how we are vitally connected with a past that is glorious and a future that is radiant with hope.

A fine choir helped greatly with the service—the anthem “The Omnipotence,” and the duet “Heavenly Love,” by Miss Wolverton and Mrs. Zabriskie, were greatly enjoyed.

THURSDAY NIGHT

This meeting was an exceptionally happy one; the number of enthusiastic comments on it made by those present prove it. The roll of the members was called and a large proportion responded. Letters were read from many former members, one of special interest was from the mother of one of the former ministers, Rev. John Warner Moore.

Greetings were brought to us from the ministers of our local churches: Messrs. Clements, Shipler and Betterton, from the Moderator of the Presbytery, Rev. George S. Mott Doremus of Rockaway and the Stated Clerk, Dr. John F. Patterson; from the Summit Church by Dr. R. S. Brank; from the Madison Church by Elder Edward P. Holden, and the final note was sounded by our own Dr. John Macnaughtan. Refreshments were served and an informal social time followed.

FRIDAY, OCTOBER 26, AT 8.00 P. M.

Musical by THE GLORIA TRUMPETERS and MR. ARTHUR GORDON HUSON,
Bass Baritone

1. Marche Militaire*Tschaikowsky*

THE GLORIA TRUMPETERS

2. Dio Possente—Aria from *Faust*.....*Gounod*

MR. HUSON

3. "Brautlied," from the Rustic Wedding Symphony.....*Goldmark*
THE GLORIA TRUMPETERS
4. (a) Creation's Hymn*Beethoven*
(b) Tell Me Not of a Lovely Lass.....*Forsyth*
(c) On the Road to Mandalay.....*Speaks*
MR. HUSON
5. (a) Liebestraum (transcription)*Liszt*
(b) Polonaise in D Major.....*Beethoven*
THE GLORIA TRUMPETERS
6. (a) Passing By*Purcell*
(b) Come to the Fair*Martin*
MR. HUSON
7. The Lost Chord*Sullivan*
THE GLORIA TRUMPETERS
8. March from "Aida"*Verdi*
THE GLORIA TRUMPETERS

SATURDAY, OCTOBER 27, AT 8 P. M.

A HISTORICAL PAGEANT BY, AND UNDER THE DIRECTION OF, MR.
HERBERT T. STRONG

EPISODE I.—Chairman, Mr. George F. LaFoy.

- (a) 1670—A brief scene depicting Indian Youth's entrance into spiritual manhood.
- (b) 1685—The coming of John Elliott, first preacher to the Indians.
- (c) Jonathan Dickinson, first Presbyterian Circuit Rider, preaching to a mixed audience of Indians and Settlers.

EPISODE II.—Chairman, Mrs. William B. MacMillan.

1779. A Formal Lawn Fete in honor of General and Mrs. Washington at the home of Governor Day.

(Governor Day's house was the one now occupied by the Duchamps on Elmwood Avenue. It stood then on the present site of our Church.)

EPISODE III.—Chairman, Mrs. Merritt Budd.

823. Organization of the Village Church in Chatham.

EPISODE IV.—Chairman, Mr. Homer J. Diefendorf.

873. A gay donation party to the minister and his wife on the occasion of the fiftieth anniversary of the Church's organization.

EPISODE V.—Chairman, Mr. E. J. Karr.

A masque; symbolic of the age-old conflict between evil and good.

The Pageant was very wonderful. It represented an immense amount of work on the part of Mr. Strong and his competent helpers, but it was

surely worth while to embody so much of beauty and history in the space of two hours. Of peculiar interest was the episode depicting the organization of the Village Church in Chatham and the one presenting a gay donation party given to the minister. The appearance of Mr. and Mrs. H. D. Ogden as pastor and wife, and the singing of a song by the quartette, consisting of Mrs. Joseph C. Minton, Miss Annie Garrison, Hudson Muchmore and George E. Lum who used to sing together in the old Church, were unique and happy features.

SABBATH, OCTOBER 28, AT 11 A. M.

- PRELUDE—Benediction Nuptiale*Frysinger*
DOXOLOGY
INVOCATION—Followed by the Lord's Prayer, chanted
THE CREED AND THE GLORIA
RESPONSIVE READING—Selection 36
HYMN 508—Shepherd of Tender Youth
SCRIPTURE LESSON—By the Pastor
SOPRANO SOLO—Abide With Me.....*Maul*
MISS WOLVERTON
PRAYER—By the Pastor.
OFFERTORY—Theme in E flat (varied).....*Faulkes*
PRAYER OF DEDICATION
HYMN 249—'Tis Midnight; and on Olive's Brow
COMMUNION MEDITATION—By the Pastor
HYMN 736—Here At Thy Table, Lord
THE SACRAMENT OF THE LORD'S SUPPER
PRAYER
HYMN 266—Saviour, Thy Dying Love
BENEDICTION—Followed by Silent Prayer
POSTLUDE—in C*Huhn*

A most gratifying audience was present at this service, also the spiritual household of Ogden Memorial Presbyterian Church was an actuality at this gathering.

(Mr. Maul of our own Congregation is the composer of the song used as a solo to-day. He was assisted in the harmonization by E. J. Crammer, uncle of Miss Edwards.)

OCTOBER 28, AT 7.30 P. M.

The final gathering—A Union Young People's Rally—was one of inspiration and encouragement. The address was made by Rev. William N. Wysham, a returned missionary from Persia. His message was peculiarly adapted to the needs of the young men and women present. Mr. Wilson Stuart of Philadelphia sang two solos.



HISTORICAL PAGEANT—SCENE FROM EPISODE I. SECTION B.

Left to Right—Standing: H. D. Johnson, (Rev. John Elliot), Peggy LaFoy, Minnie Bender, Gertrude Maul. Sitting: George F. LaFoy, Sherman A. Geer, C. Norman Miller, Harold Dougher, Robert McCullagh, Dwight Budd, Fred Budd.



HISTORICAL PAGEANT—SCENE FROM EPISODE I. SECTION C.

Left to Right—Standing: William C. Maier, W. B. McMillan, W. C. Middlebrook (Rev. Jonathan Dickinson). Sitting: George F. LaFoy, Gertrude Maul, Peggy LaFoy, Sherman A. Geer, C. Norman Miller, Minnie Bender, Harold Dougher, Dwight Budd, Robert McCullagh, Stanley Budd, Cordelia Strong, Florence Sayre, Jane Keisler, Mildred Royer.



HISTORICAL PAGEANT—SCENE FROM EPISODE II.

Left to Right—Standing: Mrs. W. B. McMillan, Harold Budd (Hon. Shepperd Kollock), Mrs. H. B. Stopford (Mrs. Gov. Day), H. B. Stopford (Gov. Day), Eleanor Karr, Edward H. Lum (Rev. James Cauldwell), Irving Lum, Jr., Mrs. Alfred Budd (Mrs. Washington), Alfred Budd (Gen. Washington), Mrs. C. R. Stettler, Fred Sayre, Jotham Condit (Count d'Anterroches), George D. Richards (Marquis de Lafayette), Myrtle Price, Dr. N. W. Burritt. Courtesying: Marguerite Biggerstaff, George Brown. Sitting: Mrs. Fred Stopford, Mrs. Jotham R. Condit (Polly Vanderpoel).



HISTORICAL PAGEANT—SCENE FROM EPISODE III.

Left to Right—Standing: Mrs. Chester F. Bray, Mrs. George Richards, Mrs. W. C. Maier, Mrs. Louise Collins, Mrs. Alfred Budd, Irving M. Lum (Rev. John McDowell), Alfred Budd, H. B. Stopford (Deacon Philip Cochrem), James B. Spooner. Sitting: Mrs. John Ellett, Mrs. Irving M. Lum, Mrs. H. B. Stopford, Mrs. Edward H. Lum, Mrs. J. L. Snook, Edward H. Lum (Elder Israel Lum), J. L. Snook (Elder Jacob Bonnell), Hudson Muchmore (Elder Israel Day).



HISTORICAL PAGEANT—SCENE FROM EPISODE IV.

Left to Right—Standing: Mrs. Leslie Schroeder, Elliot Disbrow, Jr., Harry Kilminster, Virginia Middlebrook, Clifford Harrison, Henry D. Ogden (Rev. Joseph M. Ogden), Willard Neefus, Mrs. Claude Budd, Elliot Disbrow, Florence Budd, Harriet Trowbridge, Hamilton Disbrow, Homer J. Diefendorf, Annie Garrison, James B. Spooner, Mrs. Joseph C. Minton, Hudson Muchmore. Sitting: Mrs. Lawrence Day, Mrs. John Ellett, Mrs. Chester Barber, Ruth Maier, Mrs. Henry D. Ogden (Mrs. Joseph M. Ogden), Elizabeth Diefendorf, Mrs. Louise Collins, Mrs. Mabel Smith.

AS TO DECORATIONS, BY IRVING M. LUM.—Rarely does one find an edifice that lends itself to decoration as does Ogden Memorial Church, and while this auditorium has on many occasions in the past been made beautiful, never has it been quite so lovely as for the happy event now being celebrated. Some of the prodigal beauty that God so lavishly spreads over the autumn landscape has been brought into His temple “made with hands” and one can indeed feel His presence as he looks about him.

The inscription “1823 God the Glory 1923” which flames in great letters of gold over the pulpit expresses in very truth what every leaf and flower in the Church shows forth.

In the foreground a Cross outlined in light flames its message of love and sacrifice.

In full flood light stands forth the tablet of marble erected to the memory of the devoted man of God, Reverend Joseph Meeker Ogden, D. D., who for fifty-six years led this people into ever increasing fields of service in the Master’s vineyard.



HONOR ROLL OF THE YOUNG MEN OF OUR CHURCH IN THE
WORLD WAR

CHURCH ORGANIZATION AND OFFICERS

REV. ROBERT A. BIGGERSTAFF, *Minister*

ELDERS—Hudson Muchmore, Guy Minton, Alfred M. Budd, Jacob L. Snook, Arthur A. Richmond, David Falconer, Wm. C. Maul, Irving M. Lum, Edward H. Lum, *Clerk*.

The stated monthly meeting of the Session is held at the Manse the Monday evening before the third Sunday of every month at eight o'clock.

DEACONS—David Falconer, Walter V. Sayre, John T. Bird, Henry D. Johnson, Sherman A. Geer.

TRUSTEES—Henry T. Berry, Mrs. Chester F. Bray, Henry D. Ogden, Raymond H. See, Benjamin C. Benedict, Miss Ethel Bross, Raymond H. Atteridg, W. C. Maul; Guy Minton, *Secretary*. Regular meeting first Tuesday of each month.

A joint meeting of the above three boards is held on the fourth Monday night of September and every succeeding alternate month until May.

CHURCH TREASURER—Benjamin C. Benedict.

TREASURER OF BENEVOLENCES—Edward H. Lum.

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Meetings of this organization are held on the second and fourth Tuesday nights of each month.

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